



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

All Mrs. Fitzgerald's books show very wide reading on her part, and their pages are studded with quotations from varied kinds of literature and several schools of speculation, even Biblical passages and phrases being introduced with a lavish hand. She seems to have saturated her intellect with philosophical literature and to have absorbed with special enthusiasm and adapted to her own intellectual needs several philosophical doctrines congenial to a romantic and religious disposition. And having sketched these doctrines in earlier books, she now expounds them again with new contexts, and especially in side-lights from the ideas of evolution and development. The main ethical doctrines are such as, that the moral good is something that appeals to the affective, the intellectual, and the volitional sides of human nature equally; that this good can be delineated only by means of idealizing the actual play and interplay of these faculties; that it is, nevertheless, objective, and not a mere concept of psychology; that it includes as one chief item or condition the romance of love and happy marriage; and that so much of it as is actually realized in our lives is a pledge of our perfect good in store at the hands of our Creator. She claims as among her own discoveries the part which true love plays in moral development; and certainly the elaborate and kaleidoscopic, literary, and metaphysical contexts in which this "principle" appears are a novelty. But though there is plenty of interest and of suggestion, there is not enough system. The reader will find it hard to disentangle any methodical sequence in the topics discussed, and if he does not already believe the doctrines, he will not do so until he meets with some exposition of them more mindful of the conditions of progressive argument and proof in philosophical matters than this is.

J. BROUGH.

UNIVERSITY COLLEGE, ABERYSTWYTH.

LAZY LESSONS AND ESSAYS ON CONDUCT. By W. B. Rands. Pp. 341. London: James Bowden.

We really fail to see what useful purpose is served by the reissue of this book. The "Lazy Lessons," which occupy about two-thirds of the volume, are apparently founded on the educational heresy that a useful purpose is served by telling children a number of disconnected facts and technical terms. Nor is the information always trustworthy. This is how Mr. Rands makes the geometrical proposition that the sum of the three interior angles of a triangle

is equal to two right angles "as clear as daylight"—"You may turn the cord by which you hang up a picture as many ways as you like—you may make different shaped triangles all day long with it; but it is quite plain that you cover no *more* space and no *less* space than you cover when you so stretch the string in hanging up the picture as to make two right angles" (pp. 46, 47). The history is equally wonderful. For instance, "It is quite clear, then, that where there were Christian churches, and Christian teachers, and baptism, and marriage, and burial of the Christian sort, there could be no such slaves as there were in ancient times" (p. 159).

In the "Essays on Conduct" which occupy the last third of the book we have a disconnected set of sermonettes of the usual Sunday-school type, in which no distinction in importance is drawn between such points as care in crossing a road and telling the truth. Much of the "morality" here is of the calculating sort,—the reward of being "good" and the direful consequences of being "naughty" being generally to the fore, though higher motives are brought in incidentally. But even at the best, such books as this are a mistake. The simple moral teaching suitable for quite young children—and this book is intended for those so young that they need teaching how to read the face of a clock—should always take the form of comments by the parents on the actual conduct of the child, or of the child himself, guided by parent or teacher, on the actions of the heroes of his stories, and generally should be as brief and concrete as possible. Such "Essays" as these, if read, would tend to make the readers nearly as priggish as the author describes himself (pp. 260–262) as having been. We don't wish to see such boys multiplied.

J. WELTON.

YORKSHIRE COLLEGE, LEEDS.

**THE KINDERGARTEN SYSTEM.** Its Origin and Development as seen in the Life of Friedrich Froebel. Translated and adapted from the work of Alexander Bruno Hanschmann for the use of English kindergarten students. By Fanny Franks. Swan Sonnenschein & Co.

In this book Miss Franks has given us not an actual translation of Hanschmann's work, but "rather an account of the contents of the book with such omissions, curtailings, and transpositions as seem to me necessary to render the material practically useful to